coming to the temple of God and gathering his own unto himself Jesus occupied the place of shepherd to the flock of God. It is not unreasonable to say that since that time Jesus and his flock are more closely united as the joint "servant" and therefore the "servant" is spoken of as the flock of Jehovah. Only such could speak of Jehovah as his Shepherd. No one could say, "Jehovah is my shepherd," unless he is in Christ and a part of the "servant". Concerning these the prophet of the Lord says that such are in the shadow of Jehovah's hand. (Isa. 49:2) The "servant" is also described as being 'in the secret place of the Most High, abiding under the shadow of the Almighty'. (Ps. 91:1) The "servant" as a whole enjoys a different relationship to Jehovah from that which it is possible for any individual member thereof to have, and one which the remnant could not have prior to 1918.

18 There can be no question as to the standing of the "servant" and his relationship with Jehovah now. Being in Jehovah's secret place and under the shadow of his wing the "servant" now with full confidence says: "Jehovah is my shepherd; I shall not want." Henceforth there would never be any shortage of food for God's sheep, the "servant" class. Jehovah, the great Shepherd, feeds his people upon food that is convenient for them, and they are satisfied and made fat thereon. (Prov. 30:8) The "servant" rests in the Lord and continues to feed upon the precious things provided, and the prophet long ago wrote these words as being spoken by the "servant", to wit: "He maketh me to lie down [and to rest] in pastures of tender grass."—Margin.

19 Let the "servant" class now look back to God's gracious provision for his people following 1918, and particularly from and after 1922. God's covenant people have always realized that good food was provided for them, but the prophetic expression "pastures of tender grass" more particularly describes what God has given the "servant" since 1922. From then till now the truth, like tender grass, has sprung up continually, and this always fresh and appetizing. No longer are God's devoted people left in doubt as to where they are. The chronology was good at the time, but it always left some doubt in the mind of a careful student. When the prophecies of the Bible were opened to the view of the "servant" class, and continued to open like a beautiful flower, spreading sweet fragrance all about, there was no longer reason or room for doubt concerning God's provision for his own. Still or quiet waters are deep. God is now revealing to his "servant" the deeper things of his prophetic word. The "servant" therefore now says of Jehovah: "He leadeth me beside the still waters [or waters of quietness]." The storms without beat against God's people, and the wrath of the enemy greatly increases against them, but the "servant" is in a sheltered place, feeding upon the refreshing and life-sustaining food.

20 One can have a mental vision of David seeking out and restoring some wayward, crippled and hungry sheep to the fold. Some of them would be caught in the storm and would be found amongst the thorns or in some rugged place, discouraged and almost in despair, and now behold David the shepherd holding in his arms and bearing these sheep back to the fold. How like the great Shepherd, who restores his people of a contrite heart. In 1917 the storms began and raged against the people of God, and continued to increase in fury in the year following. It was in 1919 that the great Shepherd Jehovah by and through the Head of the "servant" began to bring back and restore his people to himself and to the fold. Those of the "servant" then, like David, said of Jehovah: "He restoreth my soul." Isaiah had a vision of God's people in distress and almost in despair because of fear that God was angry with them. This depressed and lonely condition had caused even the faithful to become inactive and greatly discouraged. The prophet then sees the "servant" revived and his lips cleansed with the fire of zeal from the altar of God. (Isa. 6:6,7) The "servant", collectively, then begins to realize his restoration to God's favor; and the prophet describes the "servant", meaning all the faithful, collectively, saying: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:1-3.

21 The faithful then, once revived, see that God has something for them to do, and this is shown by the words of the prophet put in their mouths: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isa. 12:4.

HIS NAME

22 A weakness on the part of God's people has been to take themselves too seriously. The manner in which the twenty-third Psalm has been received and used by them is one of the best evidences of this. The general rule has been to consider this Psalm as a special provision God has made for those individuals who were supposed to be "developing a sweet character" that would qualify such to have a place in heaven. With this thought in mind these said, in substance: 'The Lord sees how superior I am to others, and therefore he selects me to take me to heaven to aid him in operating the universe; and this he shows me by these words he speaks to me through the psalmist. I know that I shall be one who will rule the world. Jehovah is doing this for me, and therefore